

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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WHEATON COLLEGE CHAPEL TALKS IV. Commission or Compromise

The Fourth of Seven Stenographically Reported Chapel Talks on *Elijah, the Tishbite*, by

PRESIDENT V. RAYMOND EDMAN, PH.D., LL.D.
Wheaton, Illinois

We continue our studies in the person and ministry of Elijah. We have considered the discipline of discipleship and yesterday morning its denials. For this morning we turn to the 18th chapter and study a very real, and may I add, a very profound problem that each of you will be called upon to face, not only once but many times in your life of service for our Lord Jesus. We take the first paragraph which concludes with verse 16, when Elijah was called by our God to return unto Ahab. Long had Elijah waited for that word by the dwindling brook of Cherith and in the quiet home at Zarephath. Finally, as we read in verse 1, "It came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, 'Go, shew thyself unto Ahab; and I will send rain upon the earth.'"

Out of those words, that little phrase "after many days," I want to draw just a little lesson for you, namely, God's indication to Elijah that he was to hide himself by the brook Cherith and afterward in Zarephath, a pagan town. That word was not God's last word. We human beings, with our short sight and narrow horizon, oftentimes feel that a momentary denial is of course an endless delay. It is not necessarily so at all. Of course, we know and we say to a little child, "You cannot do this just now." That is not an indication that we have given a blanket refusal for all time for such a procedure; but we appreciate the fact that the child is too small for the present, too immature for a given task or opportunity. So it is when the Lord will say to you, "Go, hide thyself for the time being."

Within your heart there stirs an ambition, a desire to do things for God; and yet your horizons may be the four walls of a sick room, or they may be the narrow confines of a small place, an obscure pastorate somewhere where it seems to you you have come to learn what David meant in the 31st Psalm: "I



Wheaton College Tower

am forgotten as a dead man out of mind: I am like a broken vessel." Elijah might have thought that way at Cherith or Zarephath; but after many days the word of the Lord came to him, "Now it is time to go and talk to Ahab." So it will be for you. God's hard word is not His last word. God's difficult saying is not the end of the matter. Verse 2, "And Elijah went"—I like that. No asking questions, no saying like Moses in another place, Moses who had been now for a long time out in the wilderness of Sinai, "I cannot go. I am not an eloquent man. They will not believe me," all manner of rationalization on Moses' part to say, "Lord, let me spend the rest of my days as a shepherd of sheep here in the wilderness," when God was calling him to deliver his people from the iron furnace of Egypt. Not so with Elijah!

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Three Claim Christ Thru One Sermon in 'Sword'

Two weeks ago we published in *The Sword of the Lord* a splendid sermon, "HELL—FABLE, FICTION OR FACT" by Evangelist Porter L. Barrington of Altoona, Pennsylvania. That plain gospel sermon, faithfully presenting the warning from God's Word, was blessed of God and we received three letters from people claiming to trust Christ after reading that message. One was a boy in Carrier, Oklahoma. Another was a man at Decatur, Illinois. The third letter was from a woman eighty-three years old at Phillip, Wisconsin. All three wrote letters and two of them clipped out the coupon entitled "My Decision for Christ" which we printed at the close of Brother Barrington's sermon.

We thank God for souls saved through *The Sword of the Lord*. Do you know of any other Christian paper in America which has so many reports of people saved thru its message?

The Sword of the Lord publishes

full length gospel messages by the best soul winners in America. We have on file some blessed messages by Dr. H. A. Ironside of Moody Church, Chicago; evangelistic messages stenographically reported; a number of sermons by Charles E. Fuller of the Old Fashioned Revival Hour, sermons by Dr. Oswald J. Smith of the People's Church, Toronto, Canada, whom God has used to win thousands. We hope you will plan to send subscriptions to *The Sword of the Lord* to your friends and renew your own subscription promptly.

How we praise the Lord for His blessed saving power on the sermons printed in *The Sword of the Lord*. Those who wish to write Evangelist Porter L. Barrington may address him at 425 Seventh Avenue, Altoona, Pennsylvania. He is true to the Word of God, fervent in Spirit, a very attractive speaker, giving full time to revival campaigns. Thank you, Brother Barrington, for your message.

THE HIGH COST OF REVIVALS

BY EVANGELIST JOHN R. RICE

(Preached on The Chicago Christian Business Men's Program, August 17, 1942. Broadcast on WJJD from Grand Opera House. Mechanically recorded.)

My message today will be centered around the matter of the high cost of revival, the high cost of getting hold of God. In Jeremiah 29, I read verses 12 and 13: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." The Lord had just said, "I know the thoughts I have toward you. They are not bad thoughts. They are not bad plans." Israel has been carried into captivity. They are away from their own land. They are smitten and whipped and punished for their sins. But God says, "I don't hate you. I still plan to bless you. The thoughts I have toward you are good and not evil." And He said, "If you'll hear me now, then shall ye go and call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

I want to talk to you a little bit about seeking for God with all your heart. I think that the abomination of modern-day Christianity is that it is a half-hearted, flippant business. I think the trouble is that we do not have the abandon, we don't live like Bible Christians lived. The same things that happened to them

do not happen to us. We don't mean business. There is an insincerity about this half-hearted Christianity that God must hate. There is a thing that I meet everywhere I go. Unconverted people say, "Well, the trouble is there are hypocrites in the church." Maybe I say, "There's room for one more." Or maybe I say, "There are hypocrites on the outside, too." And both are true. But the plain, simple fact is that they have something there that makes every honest preacher's face blush with shame. For the truth is there is a fundamental insincerity and hypocrisy in the kind of Christianity that never goes all-out, that never does lay everything down for God, that never does say, "Lord, I'll die for You today if You want me to."

I say, we ought to be wholehearted, and the Bible says here the only reason men do not find God—it isn't that God has bad thoughts toward them, it is not that God doesn't love men, it is not that God is unwilling to save, it is not that God isn't able to give mighty revivals. The plain, simple fact is, God has revivals and we can have them, but they cost just the same that they ever did. God has not put on a fire sale of revivals so that any half-hearted, flippant person can have the mighty power

with all your heart. "Ye shall seek me, and find me, when ye shall search for me with all your heart."

I thought today I would go into some of the things that Bible Christians did when they were seeking God.

Now in Bible times many examples are beautifully given of people who sought God with all their hearts. And so I call to your attention now some things about Bible Christians and their prayers.

Bible Christians Often Prayed All Night

First of all, they often prayed all night. I call to your mind the example of Jacob

in Genesis, chapter 32, and begin with verse 24.

The Lord said, "Jacob, you get up and go back to your father's country, I'll be with you." Jacob said, "Lord, Esau is back there. For twenty-odd years he has sworn he'd kill me when he saw me. He is my twin brother, but he hates me; (Continued on page two)



JOHN R. RICE

The Beautiful Snow

In the early part of the war, one dark Saturday morning in the dead of winter there died at the Commercial Hospital, Cincinnati, a young woman over whose head only two-and-twenty summers had passed. She had once possessed of an enviable share of beauty; had been, as she herself said, "flattered and sought for the charm of her face," but, alas! upon her fair brow had long been written that terrible word—fallen!

Once the pride of respectable parentage, her first wrong step was the sad beginning of the "same old story over again," which has been, alas, the painful history of thousands. Highly educated and accomplished in manners, she might have shone in a prominent circle. But the evil hour that proved to be the beginning of her fall, was like the door leading out of the innocence of childhood and modesty of youth, into vice and ruin. And having spent a young life in disgrace and shame the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to a gentleman of culture and literary tastes, who was at that time editor of the "National Union." In the columns of that paper, on the morning following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim of sin had not yet received burial. The attention of one of the first American poets was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately sought for and followed the corpse to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will long be regarded as one of the gems of literature.

Oh, the snow! the beautiful snow,
Filling the sky and earth below!
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing—

Flirting—

Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek;
Clinging to lips in frolicsome freak.
Beautiful snow from the heavens above,
Pure as an angel, gentle as love.

Oh, the snow! the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in its maddening fun;
It plays in its glee with every one.

Chasing—

Laughing—

Hurrying by,
It lights on the face, and it sparkles the eye;
And e'en the dogs with a bark and a bound
Snap at the crystals that eddy around.
The town is alive, and its heart is aglow,
To welcome the coming of beautiful snow!
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THE HIGH-COST OF REVIVALS

(Continued from page one)

I dare not go." God said, "You go, and I'll be with you."

Esau is coming to meet Jacob with 400 men and he has heard about it, and he takes all the family over the little brook of Jabbok and says, "Lord, I'm going, I'll march right on tomorrow, but I've got to of God whether he seeks it very earnestly or not. I say, God's cost for revival is that you seek Him meet You first." So that night the following incident, described in Genesis 32:24-32, took place.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, and he wrestled with him, and he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said Jacob. And he said Thy name shall be called no more Jacob, (the schemer, the trickster, the cheap trader). You are not any more the man that stole your brother's birthright. He says, 'Thy name shall be called no more Jacob, but Israel (a prince): for as a prince hast thou power with God and with men, and hast prevailed.' The angel said, 'I'll call you a prince from this time forth, and he blessed him there. And Jacob called the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted (or limped) upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

Here is a man that really found God! Here is a man that was in a tight place and God helped him out.

Can you imagine Jacob that night as he said, "I'm going to do what You say, Lord. I've already sent restitution, the best I can, to my brother, I've done all I can humanly do about planning, and now I'll not go alone"? And the angel of God came and wrestled with him till the break of the day. Then daylight was coming, and the angel said, "Here, we've got to get this matter settled. It wouldn't do for an angel to be running around here in daylight! Everybody will see me!" But Jacob said, "I don't care, I will not let thee go till thou bless me." Then the angel reached down and touched the hollow of his thigh and that muscle just withered in his thigh. And the next morning when Jacob went across that brook and roused out the family and said "Everybody, get your herds ready now! Let's all have a bite and we are gone on the journey." When he went the next morning his face was shining, though he limped on his thigh.

I imagine somebody said, "What's the matter, are you hurt?" He said, "Never mind the hurt, I've found God this night and God has heard me and my name is changed. I'm no more a failure, I've prevailed with God and with men." I can imagine that in years later when Jacob was an old, old man, after he went down into Egypt and his son, his favorite son, Joseph, saw him and the two little boys, Ephraim and Manasseh, Joseph's little boys, came to play with their grandfather one day. And I can imagine one said, "Grandpa, what makes you limp on this right leg of yours? You always have to have a cane and you limp." And I can imagine his face lighted up and he laughed with joy and said, "Never mind, I found God one day. I'd rather have come back without a

leg or without an arm than to come back without God!"

Now, I'm saying he sought God with all his heart and he found Him in all night prayer. Do you ever pray all night? Jacob did!

Samuel prayed all night, too. In 1st Samuel 15:11 we are told, "And it grieved Samuel; and he cried unto the Lord all night."

Samuel said, "Lord, are You going to leave Israel now without a leader? Saul has displeased You, You have turned Your face away. What are You going to do?" "And he cried unto the Lord all night." And God heard him. God didn't give him back Saul, but He gave him David to be king over Israel. I tell you it pays to seek God with all your heart. God isn't hard to find. God wasn't hard for Jacob to find. God wasn't hard for Samuel to find.

Somebody says, "I'm so busy, Brother Rice." Yes, I know. You say, "I've got to have my rest." Sure, you have. Rest is more important to you than keeping souls out of Hell. Rest is more important to you than the matter of finding God and pleasing Him. You say, "I have to eat." Sure you do. And you have to read the newspaper and gossip with the neighbors. You've got to do every little piddling, trifling thing in the world. But you'll never find God when you put everything else first.

I turn over to the book of Luke, and here the Scripture tells us these sweet things about our Savior Himself, how He came and waited on God all night. Luke, chapter 6, it is. Here it is in verse 12. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Jesus prayed all night. "Well," I can imagine the disciples said, "you know I'm just bound to have some sleep. We preachers are up late at night and we have very heavy burdens and we have to sleep." Isn't it strange the Saviour didn't have to sleep, but He waited on God? He went up to pray. The Scripture didn't say he went to pray all night. He just enjoyed it so, or perhaps it was that He said, "I must know, Father. You've said that tomorrow I must pick My twelve disciples. I must select the ones. I must know, My Heavenly Father. I'll stay here till You tell me. I don't mind staying, My Father. I'll stay here until I get the victory." So He did. Jesus went up into a mountain apart to pray and He continued all night in prayer to God, the Scripture says.

And isn't it a shocking thing that we today do not follow in the footsteps of Jesus? "Oh," people say, "these days God doesn't expect the same kind of thing." You hear people say, "God doesn't expect anybody to die for Him now. God doesn't expect people to sacrifice now." Well, my friends, it takes just the same.

What chapter and what verse in the Bible did you find that God expects any less of us today, or that the situation was materially changed at all today? No, no, no! Oh, no! "Well," you say, "people are not being put to death today." And the reason they are not is that they do not live like Bible Christians did. They do not seek with a passion for soul to get people saved. If we went like Stephen did to some parts of Chicago and said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." And if we went with the same fire and abandon and a holy boldness, why they would take up stones to stone us, too! I say, man hasn't changed, and God hasn't changed and the price of revivals hasn't been reduced. We can have God's blessing, but we need to seek God with a whole heart.

If you turn to the twelfth chapter of the book of Acts you will find that Peter was in jail. Now Herod had killed James with the sword, and he said, "Well, I see this pleases the Jews, so I'll kill another one. I'll take that loud-mouthed Peter. I've always had it in for him, and I'll kill him next." So he put Peter in jail. The funny thing is that Peter went sound asleep. It didn't bother Peter. He didn't have any nightmares. He didn't stay awake and tremble. He just went sound asleep in jail! He must have had a good conscience. But the people said, "What are we going to do without Peter? They'll

Great Crowds In Chicago Campaign

The annual tent revival campaign sponsored by fourteen churches (largely Swedish) on the South Side of Chicago is held this year in a tent at Seventy-third and Wash-

ing Avenue. This editor is preaching and Al Smith of Wheaton, Illinois, is song leader. The campaign began August 9 and continues till Labor Day, September 7, God willing.

Splendid crowds have attended the services. The big tent 80 x 160 feet with 1200 chairs was completely overrun the first two Sunday nights of the campaign, and for tomorrow night (Sunday) pastors have arranged for 300 extra chairs. Last Sunday at least 300 stood or were turned away who could not get seats, an official of the committee says. And week nights we have had as high at 700 or 800 in attendance, I believe.

Although it has been my plan to preach in the early part of the campaign to arouse Christians and bring conviction upon the unsaved, expecting the greatest reaping in the last half of the campaign, already we have been having souls saved night after night. Even when there was no invitation we have had as many as five seeking help after the service to find the Lord.

Two nights ago two young men came who were convicted and awakened by the sermon on *Religious, but Lost*. They had both been confirmed and one was active in young people's work in his church. One said to me after they had tearfully asked God for forgiveness and had trusted in Christ: "It is strange how near a man can be and yet be lost!" The other lad finishes high school next January and now feels that God wants him in the ministry, and he plans to enter Moody Bible Institute.

Night before last a six-foot-tall young fellow came with many tears after the service to say to me, "I know all you say is true. My father is a preacher and he has told me all this many times. I don't know why I never settled it. And last night I lied about it. Someone asked me if I was a Christian and I said I was, though

I tell you if you the people of God, ever get to the place where a night's sleep doesn't matter (what does that matter to find God?), if you learn to wait on God and seek Him with all your heart you can find Him. Well, you say, that's fanaticism. Maybe it is, but it finds God. You say, "Well, I think that is liable to get me in trouble." Maybe so, brother, but it will sometimes keep a whole community out of Hell by turning the fires of revival from God into the channels that you provide. God can bless, and God will. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you," He said, "And ye shall seek me, and find me, when ye shall search for me with all your heart." They prayed unto God all night, all night.

What blessed experiences I have had when I have prayed all night, when I have waited on God all night in prayer!

I was in Dr. Oswald J. Smith's church at Toronto, Canada, in a blessed campaign of three weeks last November and December and there came around a certain Monday night, and they did what is their regular custom every month—they spend half a night in prayer. What a blessed time we had calling on God.

I have just come from a revival campaign in Dallas, Texas. We appointed a night to pray, and we stayed as long as we felt led. We stayed until two o'clock in the morning, and we could hardly get the people to go home. They wanted to laugh and testify and praise God for the blessings they had received. And following that souls were saved. Why people can find God if they search for Him with all their hearts.

Bible Christians Often Fasted As Well As Prayed

Now in Bible times also they learned to fast and pray. "Oh," somebody says, "I'm afraid that will be fanaticism." Yes, I know, you are always afraid of anything that costs something for God. If it were a matter of patriotism you wouldn't be afraid of that. If it is excitement about a ball game you wouldn't be afraid. If it were a prize fight you wouldn't care about people being excited. But just as soon as somebody really means business for God, then you think he is a fool! I tell you, brother, you can just put it down now, the people who really seek and find God are those who do it with all their hearts. And many times that's going to mean you will have to say, "I want the Lord's power, I want the answer to my prayer, and I

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I knew I was not." He had been born on the foreign mission field. What a heart-warming scene it was as the father and mother and I knelt around him, the father pointed out to him anew some Scripture promises, and one of us and then another prayed.

One little boy about nine years old brought two of his friends, twins, named Peter and Paul, and their brother named Philip. He wanted them to find the Saviour. And I thought as I went over with them John 3:16 which they had learned in a mission Sunday School, how their Catholic mother must have loved God and the Bible or surely she wouldn't have named her boys Peter and Paul and Philip!

Last night a Lutheran man held his hand for prayer and after the service waited to ask me about the sermon he had heard about though he was not present when it was preached, how millions of church members and good moral people went to Hell because they were not born again. He said he realized that he was a sinner though in his heart he did trust the Lord. He took some literature and went away eager to know more of saving truth. He had been listening to the Moody Bible Institute radio, WMBI, and I believe had put his trust in Christ, though the matter was not clear in his mind.

Every night the great crowd listens with such earnest attention, I feel that many, many hearts are hungry for the gospel. Surely God will give a blessed revival with many precious souls saved.

We covet the prayers of all who read this that the closing days of this campaign may bring great victory with a multitude saved.

For two weeks I have been speaking on the Christian Business Men's program which is broadcast over radio WJJD at 12:30 five days a week from the Grand Opera House in the Loop in Chicago. I continue with them for another week.

THE BEAUTIFUL SNOW

(Continued from page one)

How the wild crowd goes swaying along,
Hailing each other with humor and song!
How the gay sleighs like meteors flash by,
Bright for a moment, then lost to the eye.

Ringing—

Swinging—

Dashing they go,

Over the crest of the beautiful snow:
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd rushing by;
To be trampled and tracked by thousands of feet,
Till it blends with the horrible filth in the street.

Once I was pure as the snow, but I fell;
Fell, like the snowflakes from heaven—to hell;
Fell, to be trampled as filth on the street;
Fell, to be scoffed, to be spit on and beat.

Pleading—

Cursing—

Dreading to die,

Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
And yet I was once like this beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystals, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charm of my face.

Father—

Mother—

Sisters—all;

God and myself I have lost by my fall!
The veriest wretch that goes shivering by
Will keep a wide sweep lest I wander too nigh;
For of all that is on or about me, I know,
There is nothing that's pure—but the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it would be, when the night comes again,
If the snow and the ice struck my desperate brain;

Fainting—

Freezing—

Dying alone—

Too wicked for prayer, too weak for my moan
To be heard in the crash of the crazy town
Gone mad in the joy at the snow's coming down;—
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow!

Added by a servant of the Lord

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

Groaning—

Bleeding—

Dying for thee,

The Crucified hung on th' accursed tree!
His accents of mercy fall soft on thine ear:
"There is mercy for thee,"—He will hear thy weak prayer....
"O God, in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow."

—From Moody Church News, February, 1942

THE SWORD OF THE LORD

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THE HIGH COST OF REVIVALS

(Continued from page two)

want my loved ones saved, and I want a revival. I want it more than I want something to eat or more than a night's sleep."

There is the case of Moses who fasted. In Deuteronomy, chapter 9 and verse 18 the Bible tells us about this man Moses. He tells it himself in Deuteronomy 9:18, "I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger." I know why God spared Moses. God said, "He means it. I'll not let him go on any longer." Forty days and nights and not a bite to eat and possibly not even off of his face, and God said, "I'll hear you, Moses, and I'll spare that wicked nation that danced naked around their golden calf. They were drunken and idolatrous, but you've prayed through for them." Now Moses fasted and prayed for forty days and nights, and he had done that before.

Ezra also fasted and prayed and got God's blessing. Ezra had said to the king, "Don't you worry about us. Our God will take care of us." "But," the king said, "there are bandits over there, roving bands of robbers." "Oh, but our God, He takes care of those that trust him." And then there came a time as we find in Ezra 8:21: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us." Why sure! When you seek for God with all your heart you can find Him.

And again in the book of Nehemiah, chapter 1, verse 4, "And it came to pass, when I heard these words," Nehemiah said, "I heard the walls of Jerusalem were torn down, the gates were burned with fire, that little pitiful remnant that was

there was in great reproach. They had gone back to build the city and they couldn't do it"—and then—"When I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." He sat down and wept and mourned and fasted! I tell you, instead of a lot of our preaching and a lot of our planning and a lot of our organizing, if men all over this country, men, strong men, intelligent men, would set out to mourn before God, and weep and fast as we prayed, God would bless America in this time of great crisis! This boy had "get-up." I'll tell you Nehemiah had the energy and influence and character, but he sat down and cried till God heard him. We need people who will sit down and fast and mourn certain days. Then you can find God. How many times in the Bible that is true. You can find God if with all your heart you search for Him.

The next case is one where lost people fasted and prayed. In Nineveh Jonah came and preached. And God said in the case of the people at Nineveh, "Forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent?" And God did turn and said, "I'll not destroy them. They mean business. They are genuinely repenting." Why you can find God when you seek Him with all your heart.

I find in the book of Daniel, chapter 9, how Daniel sought God. He made up his mind to it and he paid the price for it and he didn't fool about it. Begin reading in verse 3, "And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets."

My, we could read on through that chapter! How many times Daniel uses the words sin, iniquity, transgressions, wicked. "Unto God belongeth mercy but to us confusion of face for our sins," he said. He set himself to seek God by prayer and supplication with fasting and sackcloth and ashes.

"Well," somebody says, "I don't care so much about the outward form, fasting, and so on. There is so much pretense about it." Well, the truth of the matter is you don't even have the pretense. The average Christian doesn't have the pretense nor do they have the real spirit of fasting either. I tell you that God wants us to seek Him with all our hearts. And we can find Him.

In the tenth chapter of Daniel, verse 3, again there is a case. "In those days, I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Daniel said, "I ate enough to stay alive, but I had no pleasant food, I didn't go in for eating, I just ate a little bit." I don't know what he ate, but it was very little and there was no meat and no wine. Daniel said, "I have set myself by prayer and fasting to find God and to afflict myself." And he did.

Why, the Bible is full of cases like that. I could recall to you the story of Esther and her maidens and Mordecai when the whole Jewish race were to be destroyed. And

Mordecai and his friends, the Hebrews, fasted and prayed and waited until God opened the way for him to talk to Queen Esther, and then she said, "I and my maidens will fast, too." And they did and God heard. And Esther went in to the king and the king's heart was touched and he reached out to her the golden sceptre and spared the nation Israel because they prayed and *prayed through* and with all their hearts they sought God!

In the New Testament we are encouraged to do the same thing. I call your attention to some people who sought the Lord with all their hearts. Our Saviour not only fasted—He fasted, you remember, full forty days and forty nights when He was led of the Spirit of God out into the wilderness and there was tempted. You know, I think the Saviour said, "I'll be as weak as anybody else who ever met Satan. I'll be as hungry, I'll be as tempted as any other man ever was." And for forty days and nights He went without food. But He came back with victory for all mankind.

I say, the Saviour fasted. Is the servant better than his Lord? Do you think that God's preachers ought never to do what the Master Himself did? Didn't you ever hear it said that we are to follow in His steps and that "the works that I do shall ye do also"? Didn't you ever hear it said, "Let this mind be in you, which was also in Christ"? Then the people of God surely ought to learn to fast and pray as He did.

Paul, too, often fasted as he prayed. Paul said when he wrote to the people at Corinth, "I've been in fastings often!" He told how he had been threatened, told how he was let down from the wall at Damascus in a basket when the Jews sought his life, he told how he fought with the lions at Ephesus, and he said, "I was in fastings often!" In fastings often!

Before Pentecost the apostles and others fasted as they prayed for power. The truth of the matter is that the secret of Pentecost is that the people there waited on God until the power came. Oh, it's strange that people when they read the story, and as they study the second chapter of Acts try to find there everything except the thing God Himself said that He was talking about. Jesus said, "Tarry until ye be endued with POWER." You can have revival if you wait for it. Then Jesus said in Acts 1:8, "Ye shall receive POWER after that the Holy Ghost is come upon you." But how did they get it? We read in Acts 1:14, "These (the apostles) all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." They waited, waited ten long days. You say, "Did they fast?" They certainly did, for when the Pharisees came to him and said, "We fast," and John's disciples said, "We fast, why do not you and your disciples fast?" then Jesus said, "When the Bridegroom is taken away, my disciples will fast." Then when Jesus went away, they waited in that upper room where they had had the last supper. They waited and tarried and pled with prayer and supplication with a holy abandon until God's power came! Oh, my friends, listen to me, we can find God when we search for Him with all our hearts!

We can have revivals, but the price hasn't gone down! We still must pay the price for them! Do you think that God would give to us the power, the power that made worlds, the power to keep millions of people out of Hell—do you think God would give that power into our frivolous hands when we have no tears, no broken heart, no waiting on God, no abandon? Do you think so? Do you think that a railroad company puts as engineer in the cab of a fast passenger train some boy who is out just for a lark, without any long training nor steadying of character and of proving of himself? Well, do you think God, then, would give the power, the mighty power of God Himself, the power that raised Christ from the dead, the miracle-working power that revival really is—do you think God would put that upon His people who do not search for Him with sincerity and with all of their hearts? I say, men ought to learn to fast and pray.

Have you known what it was to set aside a time, and for one or several meals, whether a day or more—have you set a time apart

to seek God and deliberately and gladly gone without food that you might the more concentrate on seeking God and talking to God and searching your heart and judging sin and cleaning things up so God could hear you? Have you had such blessed experiences when you set out to find God and you set out to have God's power for your own life, and you fasted and prayed? Many of God's people have, and if you haven't, oh, you have missed the riches of the fullness of blessing! I tell you, God's plan is the same today and if you search for Him with all your heart you can find Him!

Let's go a little further in the book of Acts. In the thirteenth chapter we find:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, (good old Barnabas, a man filled with the Holy Ghost and faith), and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted"—they were praying. They didn't quite know what about, I guess. They said, "I just feel we need it. The Word of God says to go to all the world and we are not doing it. We are not reaching the heathen." And they waited and prayed and fasted as they ministered to the Lord. The word *ministered* there means waiting as a servant on his master, or the maid-servant standing beside the mistress saying, "I'll do what you say, I'll await your orders." So they waited and fasted and met God. And then the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And then what did they do? "And when they had fasted" (some more), "and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia."

What flaming missionaries they were, covering most of the Roman empire with the gospel. I will tell you what would fix the lag in foreign mission work today. We need some more waiting on God like the "hay-stack prayer meeting" which sent Judson to Burma. We need more times of confession and waiting on God like the thirteenth of August in 1727 when Count Zinzendorf and his young Moravian brethren were anointed for their marvelous missionary endeavors. You can't understand Hudson Taylor in China, nor Carey in India, nor C. T. Studd in Africa nor the way Methodist zeal covered England, nor the way Brainard reached the heathen Indians, until you know what it is to fast and pray and search for God with all your heart. These men met God. They sought Him with prayer and fasting, with confession and tears, and they meant business and with all their hearts they searched for God. As Jeremiah 29:12, 13 says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." We can find God when we search for Him with all our hearts.

Bible Christians Sought God With Tears and a Broken Heart

Bible Christians who got great revivals, who got their prayers answered, who were aflame with the power of the Holy Spirit, sought God with tears. They prayed with tears, they toiled with tears, they preached and sang with tears. Oh, God give us again broken hearts!

(Continued on page four)

Bible Questions

By the Editor

1. TITHING
2. THE SABBATH
3. EATING PORK
4. THE ANTICHRIST

QUESTION 1: "Explain does a person have to be saved before he can tithe?"

ANSWER: No, to tithe simply means to give one-tenth of one's net income to God. Even lost men owe God everything they have in the world, and it is not wrong for a lost person to tithe. However, one must remember that giving money will not earn any favor with God as long as one rejects Christ as Saviour.

QUESTION 2: "Which day is the Lord's Day?"

ANSWER: Sunday is evidently the Lord's Day. Do not confuse that with the Sabbath. Colossians 2:13-17 says: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Therefore the Sabbath is not binding on New Testament Christians, but is already out of date. The Sabbath was given as a special sign for the Jews only, as you see in Exodus 31:12-17. I take it, as Christian scholars have believed for 2,000 years, that the Lord's Day means the first day of the week, the day Jesus rose from the dead.

QUESTION 3: "Is it wrong to eat pork?"

ANSWER: No, it is not wrong to eat pork. Read I Timothy 4:1-5 which foretells the rising of such sects as Seventh Day Adventists, who would forbid people to eat meat. And that Scripture says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." So, it is not wrong to eat any kind of meat. The restrictions on diet were ceremonial law, and were for Jews only. The Seventh Day Adventists are wrong in this just as they are wrong in trying to get us to keep the Jewish Sabbath.

QUESTION 4: "Is Hitler the beast of Revelation?"

ANSWER: Nobody knows who the beast, the man sin, the anti-christ will be. He has not yet been revealed. However, he will restore the Roman Empire and will be a dictator at Rome, I understand from Revelation, chapter 13. Therefore, it does not seem to me that Hitler will fill the bill. We can be sure, however, that nobody now knows, since the beast of prophecy has not yet been revealed and cannot be revealed until after the capture of the saints when we are taken out to meet Jesus in the air.

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WHEATON, ILLINOIS

Chapel Talk —

(Continued from page one)

God said, "Elijah, go to Ahab"; and Elijah went, that is all there was to it. God give to us such obedience of heart.

As he went by the way, he met Obadiah. Herein is the particular lesson for today, and I would like to entitle it for you "Commission or Compromise." Within these two terms or in the contrast between them there is a great lesson for us to learn. I grant you that there are many things explicitly granted or forbidden in the Scripture, things about which we should not have the slightest hesitancy. As to the commandments of God given unto Moses about idolatry, for example, or about murder or about stealing or about coveting—of such things there should be no difficulty in our thinking. There are many matters which are borderline cases, wherein there comes to play the conscience of the individual. The Apostle Paul said that eating of meat is not a matter of sin, not even meat offered to an idol. He knew, after all, an idol is nothing and the offering of the meat to the idol wouldn't make the least bit of difference to him individually. However, some weak Christian's conscience might be compromised to know that the meat had been offered to idols. "Therefore," said Paul, "if that is the question with this person, I will not eat the meat for the sake of my brother's conscience." Therein is the difficulty of determining one's individual freedom before God coupled with one's responsibility for his brother's conscience.

Here is an illustration in the Old Testament of that same principle. I read the footnote of a very eminent and well-instructed student of the Bible who says (most of you have read this note): "In such a time as the reign of Ahab and Jezebel, a believer's true place was by Elijah's side. Obadiah is a warning type of the men of God who adhere to the world while seeking still to serve God. The secret of the

Lord and the power of the Lord are with Elijah, the separated servant."

Therein is a great truth; but not necessarily, I want to say to you, is it all of the truth. There are places and circumstances where there is of necessity a separation both inward and outward from a given circumstance on the part of the people of God. There are other circumstances in which resolutely we are to enter a given situation or remain therein and perform our duty as Christians. When I went to high school, we had a teacher, a gruff old fellow he was. We called him "Duke" among the boys, and he really was a nobleman in the educational world. He had very strong convictions on things. One day he said, "People sometimes miss the point of things. I was coming on the interurban train to the high school, and I was talking with a young man who had just entered the ministry. Before us sat a stranger, two strangers as I recall! they were so foul of mouth that this young preacher said, 'I cannot stay.' He went to a seat farther back. I replied to him, 'There is a mission field for you. Rather than run away from it, why don't you go to talk to those boys about the Lord?'" Therein is a question, whether under given circumstances we are to separate ourselves or whether we are to testify for our God. I just don't know. There must always be an inward separation to God; but must there always be an outward separation?

I want to say to you, I would be very chary of judging somebody else's conscience. We read in the 14th chapter of Romans: "Who art thou that judgest another man's servant?" We are servants of our Lord Jesus, and each servant is responsible unto his Master and not to somebody else's convictions on the matter. May I also add this qualification, that outward separation does not necessarily imply inward separation. There can be an outward separation from a given fellowship or from circumstances or employment or place of watch as the case may be; not necessarily does that mean an inner separation unto God. Could there be any greater contrast than the Pharisees and our Lord Jesus? Outwardly they would not have contact with others. Even though the shadow of someone were cast upon them, they would feel defiled thereby. Yet our Lord Jesus said to them, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." Beautiful on the outside, like tombstones, but inwardly full of dead men's bones. There should be the essential separation, an inward separation unto God; and then if God desires of you to stand in a hard place, then it is your responsibility there to stand. On the other hand, if God says to you: "You are not to have further fellowship, further understanding, with this particular group or in a given situation," then it is your duty to separate yourself as a witness of God against that particular place.

Sometimes the picture is clear. I think none of us should have any question as to the choice made on a given occasion when Abraham and Lot talked together of the land before them and Abraham said to Lot, "Very well, you take what you please." Lot saw the stony hillsides of Judea and the well-watered plain that led toward Sodom, and he chose that way; and finally we have the tragic ending of the life of Lot. Abraham was in separation and Lot in compromise.

But I say we have another question. Contrast Moses and Daniel. Moses was raised in the court of Egypt as the son of Pharaoh's daughter; yet in time, when he came to years, he understood God's calling for him was not to be identified with that court. He might have reasoned and said, "Well, being on the inside here I can be of a great deal of help to my brethren who are in bondage." Not so. He chose deliberately to identify himself with the people of God and to separate himself from the court of Egypt. By way of contrast, Daniel was called of God to be in a place of responsibility under three of the most ungodly emperors this world has ever seen. We do know about Daniel that when he was a lad he purposed that he would not defile himself with the king's meat, and all the kingdom knew the separated character of Daniel unto his God. When he was an old man, he

THE HIGH COST OF REVIVALS

(Continued from page three)

With all the world at war, with people dying by the thousands, with whole races enslaved, with whole nations starving, with unrest and sorrow and trouble everywhere, are there not preachers who can preach with tears? Are there no Christians who pray long into the night with weepings, seeking God with a contrite heart?

We sow the seed of the gospel, but it does not sprout. Doubtless it is because we sow in barren, dry soil unwatered by tears and unbroken by conviction as deep as the soul. We preach and nothing happens, we pray and nothing happens, we spread the word by radio and printed page, and nothing happens. The work of God languishes! Missionaries are coming home! We can hardly reach our own children, much less the unchurched multitudes that do not know God. Preaching and singing and praying and toiling without tears is too much of the letter and not enough of the Spirit. It is too much the "form of godliness" while it denies the power thereof.

Psalm 126:5, 6 tells us, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." If our sowing is without tears, our reaping will be without rejoicing. If we go forth without weeping, we are likely to come back without sheaves.

Does God seem far from you? Then remember that "the Lord is high unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalm 34:18).

David, in the fifty-first Psalm, said, "Thou desirest not sacrifice; else would I give it. Thou delightest not in burnt offering." "I have more fat steers on the hills and fat rams for burnt offering, Lord. But that is not what You want!" And then he said, "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." (Psalm 51:17). If

faced the alternative of a lion's den or disobedience to God and did not flinch from the choice. Now one might say, "What business did Daniel have in the court of Nebuchadnezzar, and after that under Belshazzar, with all his ungodliness and uncleanness?" Well, I don't think for a moment that Daniel compromised his testimony. It was a commission of God for him.

I remember the story told by a dear old missionary from the West Indies, who said that the little flock of God on that island of Martinique at the turn of this century had so suffered persecution that finally they felt constrained to go outside the city which was filled with its wickedness and superficiality; and literally they shook the dust of the city from their feet and went elsewhere. Within ten days, the volcano, Pelee, erupted and within a moment the 40,000 people of that city were swept into eternity; and not one Christian was lost.

On the other hand, I have been in a place in Lower Colombia where there had been tremendous persecution of the gospel. The missionaries and the few Christians could not get food or water. The rioting was so great that the government troops could not protect them. The mayor sent word, "We can no longer defend you." It was a time to leave, but they were persuaded not to leave. Persecution spent its fury, the adversaries were confounded, and the doors of that city were opened. Why? Because of a people that stood their ground.

When are we to stand and when are we to flee? When are we to stay in a place as Obadiah did, and when to go to Cherith? I do not know if Obadiah compromised his testimony or not; it does not say. At least he was helpful to the few people of God that were remaining. Whether or not he did, I do not know; and therefore I say to you when in a place of responsibility, whether you are to stand or whether you are to leave should be a matter of inner persuasion for you, as revealed to you of our Lord. If it is a matter of compromise, by all means, go; but if it is the urge of God to stand and having done all to stand and witness in that place, then it may be you have to be like Obadiah or like Daniel or like others of God's servants who have stood in the hard places.

God has seemed to despise your prayers, it may be because you do not have a broken spirit. Elsewhere David said he panted for God as a hart or deer for the water-brook, that his soul thirsted after God, and said, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Psalm 42:3). Oh, if we had tears instead of eating and sleeping, God would hear us as He heard David!

God heard Nehemiah pray! When he heard of the distress of Jerusalem he sat down and wept and mourned and fasted certain days (Neh. 1:4). And out of those tears grew the restoration of the city of Jerusalem with its walls rebuilt and its temple for worship.

How the heart of God is touched by tears! Do you remember that once the Lord sent Isaiah the prophet to King Hezekiah to say to him, "Set thy house in order, for thou shalt die and not live" (Isaiah 38:1).

I suppose Isaiah felt, "I am certainly getting important! God sends me to tell even the great King Hezekiah he must get ready to die!" But before Isaiah got out the front gate the Lord said to him, "I'm sorry, Isaiah, but you'll have to go back and countermand the orders I left. Hezekiah has turned his face to the wall in weeping and prayer till I have not the heart to refuse him." So God told Isaiah to say to King Hezekiah, "I have heard thy prayer, I have seen thy tears, and have added unto thy days fifteen years." Ah, God hears the cry that is with tears and comes from a broken heart!

When Daniel prayed his heart was broken, for he said, "In those days I, Daniel, was mourning three full weeks" (Daniel 10:2).

I have heard preachers say, "It is not my business whether there are results or not. It is simply my business to preach the Word, and to give my testimony." How differently they feel from the way Jesus felt when He wept over Jerusalem, saying, "Oh, Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

"The Son of God in tears!
And shall my tears be dry?
Let tears of penitential grief
Flow forth from every eye."

Oh, thou weeping, broken-hearted Saviour! Give us of thy compassion for dying men!

Do you want to learn the secret of Paul's marvelous ministry? It was not his great preaching, his presence, his oratory. For his bodily presence was weak and his speech contemptible, we are told (II Cor. 10:10). But he tells us the secret himself, in talking to the elders of Ephesus where he had labored for years. He said, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Paul even wept as he wrote his epistle to those at Philippi, saying, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil 3:18). The epistle of I Corinthians, like that to the Philippians, was written in the midst of tears, for Paul later said,

"For out of much affliction and anguish of heart I wrote unto you with many tears" (II Cor. 2:4).

Oh, beloved, if we do not weep we cannot win! If we do not know the anguish of soul our Saviour has over a lost and dying race, we cannot win them as we ought!

Does anyone who hears me believe that the servant is better than his Lord? Do you believe it was God's plan that Moses should sob and wait before God for days over backsliding Israel, that Nehemiah should fast and weep and mourn certain days over the state of Jerusalem, that Paul should weep night and day at Ephesus, should weep as he wrote to the Philippians, should weep as he gave instructions to the people at Corinth; that even our Saviour should weep over dying sinners; and we should never have tears?

Again I say, in the words of the Scripture, "Then shall ye call upon me, and ye shall go and pray unto me, AND YE SHALL SEEK ME, AND FIND ME, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART."

God still has revivals for those who seek Him with all their hearts.

God still has the power of the Holy Spirit for preachers and workers who seek Him with all their hearts.

God still can open doors and mission fields for those who wait upon God and search for Him until they find Him, searching for Him with all their hearts.

I beseech you, every one of you, to set out to follow the practice of Bible Christians. When an occasion comes, set a night to pray and find God. Pray on alone, or with a friend or family or a small gathering, until your burden is all lifted. Pray until the morning begins to break in the East or until you know that God has heard you. How many things can be settled in a night of prayer.

Or set apart a time to fast and pray and wait on God. Your problem is not unsolvable. Revival in your city is not impossible. God's heart is not too hard nor His ears too deaf to hear your prayer, if you really wait on God, leave off business and pleasure and eating and sleeping for a little season that you may give yourselves wholly to finding the face of God.

Will you pray that God will tender your heart and give you tears? Will you weep over sinners? I pray that Hell may become a reality to you, and that you may know that many of those you love are lost already and as certainly condemned as if they were already in Hell. May God give us a broken and a contrite heart!

Memorize the text today, I beg you, and take it to heart, and remember that you can find God when you search for Him with all your heart.

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